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LONDON, SATURDAY, DECEMBER 16, 1911.

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December 17—Hamlet.

December 24—Othello.

December 31—Macbeth.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, December 17.

LONDON.

Aoton, Creffield-road, 11.15, Rev. A. C. HOLDEN, M.A.; 7, Rev. R. K. DAVIS, B.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11, Rev. J. C. BALLANTYNE; and 7.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. E. DAPLYN; 7, Rev. T. E. M. EDWARDS.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. A. C. HOLDEN, M.A.
 Finchley, Granville-road, Ballards-lane, 11, Rev. J. ARTHUR PEARSON; 6.30, Rev. GEO. CRITCHLEY, B.A.
 Forest Gate, Upton-lane, 11, Mr. RUPERT HOLLOWAY; 6.30, Rev. JOHN ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Hounslow Public Library, 6.30., Rev. J. ARTHUR PEARSON.
 Ilford, High-road, 11, Rev. A. H. BIGGS, M.A.; 7, Rev. J. C. BALLANTYNE.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. DR. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11, Rev. W. W. CHYNOWETH POPE; 7, Rev. J. A. PEARSON.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. DOUGLAS ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. R. W. PETTINGER.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. E. W. LUMMIS.
 Wandsworth Unitarian Christian Church, East Hill, Wandsworth, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27B, Merton-road, 7, Mr. S. P. PENWARDEN.
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Rev. J. F. PARMITER.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11, Rev. V. D. DAVIS, B.A.; 6.30, Rev. H. S. SOLLY, M.A.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLACHLAN, M.A., B.D.
 BRIDPORT, Unitarian Chapel, East Street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7.
 BURY ST. EDMUNDS, Churchgate-street (Presbyterian), 11 and 6.45, Mr. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. E. R. FYSON.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45, and
 (STYAL, 6.30, Rev. E. L. H. THOMAS, B.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAvELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11 and 6.30, Rev. H. E. DOWSON.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. W. WHITAKER, B.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. C. HARGROVE, M.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
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 OXFORD, Manchester College, 11.30, Mr. H. E. B. SPEIGHT, M.A.
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 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
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MARRIAGE.

MASSEY—LOFTUS.—On November 28, at Park-street (Unitarian) Church, by the Rev. Chas. Hargrove, Burnett Staveley Massey, second son of the late Alderman Massey, J.P., of Hull, to Barbara Isabel, eldest daughter of the late Alfred Loftus, of Leeds.

DEATH.

BRAITHWAITE.—On December 11, at Halifax, Margaret, elder daughter of the late Mr. W. M. Braithwaite, of Halifax. Aged 67 years.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTES OF THE WEEK.

THE King's Proclamation after the Durbar contained some announcements of a far-reaching and momentous character which mark the beginning of a new era in India, and will, it is earnestly hoped, do much to efface the bitter memories associated with the partition of Bengal. The transfer of the capital from Calcutta to Delhi will appeal strongly to the historic sense and imagination of the Indian people, for it is the great Imperial city of Asia, and has been the site of successive capitals since the Aryan immigration. From a political point of view, also, this dramatic change may be regarded with satisfaction, as Delhi occupies a far more favourable position than Calcutta, which lies in a remote part of the Indian peninsula, for the purpose of keeping in touch with the different sections of the population who represent so many different races and creeds.

* * *

It is, of course, too early to say how this important announcement, which seems to have been entirely unexpected and was received with some bewilderment, will affect the country as a whole, but when it is taken in conjunction with those other administrative changes which are promised in the Proclamation, it will be seen that a great boon has been conferred on the people of India. The ultimate result of this, as the Secretary of State has

shown, will be the development of self-government, "until at last India will consist of a number of administrations, autonomous in all Provincial affairs, with the Government of India above them all." In addition to this, the advancement of popular education—India's most crying need—is promised, and if the sum allotted for that purpose, £300,000, seems all too small, even for a beginning, we are assured that further grants will be made in future years on a more lavish scale.

* * *

It seems, therefore, as if the ardent hopes of those who have for so long urged a more generous treatment of the Indian people, and a more complete realisation of their right to have some say in matters affecting their national welfare, are at last to be crowned with success. It is surely fitting that the King-Emperor himself should have given this assurance of the sympathetic attitude towards India which is rapidly growing in our country to the loyal subjects who had come in their thousands to pay him homage. Nothing could have made them realise more completely that the magnificent pageant they had just witnessed was not a mere empty show, but that it symbolised the dawn of a new epoch of constructive administration which will secure to them their self-respect as citizens and their individuality as a nation.

* * *

THE death of Sir Joseph Hooker, O.M., at the great age of 94, removes another link with the period when Darwin's "Origin of Species" was revolutionising scientific thought. Hooker became a friend of Darwin's at an early age, and their attachment to each other was warm

and lasting. When the young botanist was studying for an examination before he was appointed to Sir James Ross's Antarctic expedition, it is said that he used to sleep with the proof-sheets of Darwin's Journal of his "Voyage Round the World" under his pillow that he might read them between waking and rising. The "Origin of Species," when it came out, contained no surprises for Hooker, who had discussed all its new theories with Darwin long before the book was published. He was present when the joint paper of Wallace and Darwin was read at the Linnæan Society, and on that occasion "the interest excited," to use his own words, "was intense. . . . After the meeting it was talked over with bated breath; Lyell's approval, and perhaps, in a small way, mine, as his lieutenant in the affair, rather overawed the Fellows, who would otherwise have flown out against the doctrine. We had, too, the advantage of being familiar with the authors and their theme." Sir Joseph Hooker gained his knowledge in botanical science in the course of his travels in various parts of the world. He was an indefatigable worker, with a passion for exploration and for studying the flora of practically unknown regions, and as a result of his distinguished services to science he received many honours, including the Order of Merit. He was a singularly modest man, of genial disposition, and he retained his splendid faculties, except his hearing, almost to the last.

* * *

A GENEROUS tribute was paid to the memory of Sir Randal Cremer by the Speaker last Thursday, when a bust of that great advocate of peace was unveiled in the Library of the House of Commons. He was, he said, Sir Randal Cremer's

colleague on and off for some twenty years in the House of Commons, and had always recognized in him a most admirable type of member of the House. Starting from humble origin, entirely a self-educated man, Sir Randal Cremer worked his way well to the front in the great school of the House of Commons. He was a very ready debater, very courageous, ever ready to take up the cause of the humble and to prosecute it vigorously. It was not so much, however, for his work in the House of Commons that his name would live. His sphere was much wider. The most striking act of his life was when he surrendered to the cause he had at heart the large money prize which came to him in old age, and which he might have used as a nest-egg for himself and his relations. The bust, which is the work of Mr. Paul Montford, has been made for the International Arbitration Society. It is expected that it will eventually be placed in the Palace of Peace at The Hague.

* * *

SOME interesting speeches were made at the meeting held on behalf of Manchester College on Friday, Dec. 8, under the presidency of Sir John Brunner, and although the number of those who attended it was small, we hope that the report which appears on another page will convey to a wide circle of readers connected with our churches the ideas which the various speakers expressed so forcibly. It is indeed a matter for regret that the work which is being done by Manchester College should be so little known among those who are indirectly benefitting by it, and in view of the Rev. L. P. Jacks' prophecies concerning the spiritual "revival" which is already quickening the hearts of men and women on every hand, it would be well if our ministers could obtain more definite information concerning it for themselves and hand it on to the members of their congregations, some of whom may require only a little encouragement to study for the ministry.

* * *

THE meeting in connection with the Women's Committee in support of the Anglo-American and International Arbitration Treaties exemplified once more the fact, which has often been commented upon, that women who speak in public are generally *good* speakers because they do not, as a rule, take to the platform until they are filled with zeal for some cause which they wish to urge with all possible force and persuasiveness. There could be no doubt as to the genuine enthusiasm for peace which prompted the lucid statements of Lady Barlow, Dr. Marion Phillips, Miss Alison Garland, and others on this occasion, but it was noticeable that the common-sense point of view

was never lost sight of, and that plain facts were preferred to rhetorical phrases. We wish that all the women of England could be brought to see that the making of wars, or their abolition, lies in their hands quite as much as in those of the diplomats and statesmen who are responsible for our foreign policy, and that they, too, must take their share in the work of moulding public opinion, in order to create such a strong feeling against barbaric methods of settling international disputes that they will become as unpopular as duelling or the ancient trial by ordeal.

* * *

THE National Peace Council, which represents all types of social, political, and religious opinion in this country, has issued a circular announcing a movement in favour of a national and diplomatic understanding with Germany. It is signed by Lord Courtney, the Bishop of Hereford, and Lord Weardale among others, and urges the adoption of an active policy on the part of the British Government which will impress Germany with the friendly intentions of Great Britain with respect to the many common international and commercial interests of both nations.

* * *

AN influential deputation waited upon Mr. McKenna at the Home Office a week ago with a view to urging the great need for further legislation in regard to demoralising literature and kindred matters. The Home Secretary pointed out that it was extremely difficult to deal with undesirable literature, as the problem was such a controversial one, but he felt that there were people who had made rather a fetish of the liberty of the individual, and for his own part he did not call legislation grandmotherly which protected the young and the helpless.

* * *

THE *Manchester Guardian* calls attention to an interesting lecture on Ruskin which was given lately by Mr. E. T. Cook in Canon Barnett's house in the Little Cloisters, Westminster Abbey. The most remarkable part of the lecture was that in which Mr. Cook spoke of the forthcoming index to the library edition of Ruskin. He said that when he and his helpers came to the word "pioneer" they were astonished at the number of items which had to be grouped under this head, the movement, and achievements of our own day towards which Ruskin made the first steps. Taking them at random they are old-age pensions, the decoration of schools and public buildings, gardens for school children, a graduated income tax and super-tax, and the public protection of ancient buildings.

WHEN MAETERLINCK DREAMS.

It had to come.* Once, in *Life and Flowers*, it was touched upon, but some day Maeterlinck had to speak out fully of the one form that dominates his art, the dread shape which, always in the background, decides the sombre tone-scheme of his work. We know why the speakers linger on their words, repeating simple phrases with an air of fear and question, till the sadness of rain at night on a lonely meadow falls about us: it is always because Death is close at hand. He may be unseen, but the sense of his presence is there, deepening all tragedy with irrevocable doom. He comes with the preludes of poverty, blindness, rage, or pain; his setting may be a dungeon, a cavern, or a stagnant pool, but all recognise his approach with fear, even when they speak of other things. The vague dread woven round us by *The Interior* is the darkening of his wings; Melisande feels him moving behind the trees in the shape of Golaud; Tintagiles, the child, cries out at the touch of the icy fingers. Every romance of Maeterlinck is haunted by this imaged fear, and it was inevitable that he should at last study as carefully the lineaments of this essential element in his drama as of any of his staged characters.

"We think of death incessantly," he says, and all his race is in the phrase, for none of us entirely eludes his ancestry. The Fleming, more than most, is obsessed with the thought of death. He could not well be otherwise—outside Brussels. The jewel of his cities is Bruges la Morte. Once they built stately houses by all her waters, with churches and palaces and convents rich and wonderful; great ships came to her quays, proud ramparts ringed her round, the arts of the world found their way to her. But to-day her glory is a memory; strangers seek her for her past, which lingers as incense in a church. Her streets that echo so musically the sabots on the paving echo still more the days that are gone. Fitly do her women cover themselves in their peculiar nun-like black cloaks and hoods. Bruges is but their spirit gazing out of melancholy eyes on a modern living busy world, wondering that it should care so much for life. For her it is enough to meditate on Memline and the Eycks, on the Lac d'Amour and the Beguinage, while the darkness gathers and the famed carillon sounds the flight of time and the triumph of death. So through all Flanders; it is a people whose days are passed by slow, sad waters, by grey towers and gloomy woods; a people who once saw lofty peaks of mystical rapture and the artist's joy until death took them and they melted like the hills of dream leaving but a few mediæval treasures of book and

* Death. By Maurice Maeterlinck. Translated by A. Teixeira de Mattos. London: Methuen & Co. 3s. 6d. net.

picture. Maeterlinck's own town, Ghent, has the one perfect castle-fortress in the land, the ideal birthplace of his dramas, but every stone of it, from the eighth century foundation, rings with death. So the eyes of a Fleming are drawn, even against his will, to dwell on the great mystery till he grows in love with death, and lavishly surpasses the rest of Europe in the craped profundity of his funeral rites.

Maeterlinck cannot escape from his people. With him, as with them, death is the supreme and ever-present reality. Tragedy will always end in death. But at least it is the end of tragedy; afterwards there may come life indeed, but life freed of its tragic elements. What one must do, says Maeterlinck, is to face death frankly in thought, refuse to be any longer terrified, clear away the black trappings of custom, and attempt to reconstruct a faith in the future.

One does not expect a sharply outlined philosophy from him: he is by nature too much of a dreamer for that; nor does one expect the dogmatism of the theologian or the ecclesiastic. Yet there is something of both added to the imaginative diviner who would lead us out from time and space. That quotation in the beginning is a preacher's ruse. It regards death as a sort of god Terminus to be approached with hate and dread. It is the practice, possibly learned from the Jesuits of St. Barbe in Ghent, and common to all preachers from Aquinas and Dominic down, of a sharp statement, resolute and dogmatic, that is afterwards to be swept away. But the chief quality one would expect is that of intuition with personal outlook. This we have. In spite of logical appearances, the logic is nothing compared with the ardent earnestness of a poet attempting to persuade us by his emotional élan. It is almost pathetically amusing to find the pages powdered with probabilities. "It may be," "perhaps," "one cannot tell," "very nearly sure," seem fragile pillars of immortality. Yet there is a poet-like decision running through the whole essay, a mental and spiritual fervour, that makes it inspiring to read.

Donne, in the greatest of his sonnets, has sounded a similar note to the first half of this new reverie.

"Death! be not proud, though some have called thee
Mighty and dreadful, for thou are not so."

"The horrors that surround death," says Maeterlinck, "are chiefly man-made." Our own customs of burial have given all the grim adjuncts of the grave, the mould, the damp, worms, and decay. The purer associations of fire are immeasurably more refining to the thought. One has only to think of Shelley's wave-washed body dissolving in flames on the shore of Via Reggia to realise the beauty and fitness of such an end. The very hour of death must in time

be made more wonderful and happy, the doctors ceasing from their pitiless efforts to prolong suffering by warding off the final moment—"Life wrongfully resisting death," instead of bringing all that science may to make that moment swift, painless and possibly glorious. I wonder if Maeterlinck is thinking of some opiate as subtle as the wisdom of Peer Gynt, who sends his mother out upon the journey of death with all the fantasies of that tale of the reindeer-ride? Whatever man can do to ease death must be done: and yet Maeterlinck is convinced that dim, fearful thoughts will hover about him to the end, the bequest of the theologians.

"All the vital cells of the most sceptical among us are still steeped in the appalling mystery of the Hebrew Sheol, the Pagan Hades, or the Christian Hell." This may be so with many, but hardly with the "most sceptical." Maeterlinck lives too much alone. His converted abbey of St. Wandrille is not the world. In the world he would find the vast majority of educated Europeans living in gentle indifference towards the last insoluble mystery. Fear of the afterworld has simply faded away, and Hell no more affects them than Walhalla. Hamlet's soliloquy cannot move them with its sixteenth century terror of the unknown future. The would-be suicide does not hesitate from fear of the afterwards, but from a determination to grasp again the earthly life and see what yet may be got out of it. We are sad in the presence of death—but not nowadays from any fear of the soul's future; our sorrow springs from human reasons, the loss of a parent, a child, a friend—"the touch of a vanished hand." The soul is safe wherever it voyages. Maeterlinck seems to recognise this midway in his essay, and sings a song of the glory of death:—"Here begins the open sea. Here begins the glorious adventure, the only one abreast with human curiosity, the only one that soars as high as its highest longing." This is in Chapter XVII., which might be called the little chapter of immortal joy—one to be read again and again. By the time he has written this Maeterlinck has broken away from the shadows and taken flight to the stars. He has flung aside such theories of after death as annihilation, unconscious survival in the elements, and survival with earth-limited consciousness. He has attained a vision of the soul re-born in the new life, a new ego with universal consciousness; no longer limited, and therefore suffering from vain longings to exceed its bounds and reach perfection; but one with infinity, awake and equal to all glories. In his own words at the opening of the last chapter—"Everything must finish in a state of happiness." It is rhapsody—not logic—rhapsody and pure Maeterlinck. This soul that has found universal consciousness goes off with the infinite to find the old "blue bird," and

perhaps must find it through the old ways of change, motion, development and pain. Or—it may be in passive ecstasy—a universe of static motiveless life, of self-centred rapture.

"Should they stand still one day, become fixed and remain motionless, it will not be that they have encountered calamity, nullity, or death, but they will have entered into a thing so fair, so great, so happy and bathed in such certainties that they will for ever prefer it to all the prodigious chances of an infinity which nothing can impoverish."

And so it ends—this interview of Maeterlinck and Death—as mysterious and vague as his truest disciple could wish. It reads more like a poet's note-book than a serious study. But the tiny chapters are written—as all true art must be done—with joy and for joy's sake, and no one but will close the book on better terms with death.

EDGAR DAPLYN.

LIFE, RELIGION & AFFAIRS.

THE CORRESPONDENCE OF JATHO AND HARNACK.

Jatho und Harnack. Ihr Briefwechsel, mit einem Geleitwort von Martin Rade. Tübingen: Mohr.

THE unfortunate case of Jatho suggests a slightly altered reading of the well-known and very wise advice given in the Old Testament, so that it should run "Put not your trust in professors." Jatho can put up with the sentiments of others, a race of somewhat less conspicuous quality, but the attitude of Harnack cuts to the quick, for it was quite unexpected and brought no little disappointment.

Harnack has, in his open letter to Jatho of August 4 last, complained that he cannot detect consistency in the Cologne heretic's theology, but the latter is not without reason in his complaint that consistency is not obvious in the Berlin professor's sentiments on the Jatho crisis. So nearly balanced are the weights in either scale that judgment now falls on one side, now on the other. She oscillates between his concern for the integrity of the doctrinal foundations of the church and his admiration and regard for the work which Jatho, in his thirty-seven years of ministry, has accomplished. The problem with which he is faced is that of doing justice to the fact that while Jatho has, in his opinion, given up the essentials of Christianity, he should yet be producing in a marked way the fruits of the Spirit.

We would very humbly suggest to the learned professor that he is beyond the power of any logic to save him, until he gives up one or the other thesis in his antinomy. And as he cannot exorcise the facts of Jatho's ministry, he must revise his own views as to the essentials of Christianity. This would be rendered easier after a reading of Matthew vii. 15-23, in which Jesus, by brilliant anticipation,

has decided the issue for all Christians. And we only dare to advise so great an authority by thus quoting a greater.

On July 27 last Harnack gave an hour of a public lecture to Jatho's case, in which he maintained that the Court which condemned Jatho was not concerned with the "Church of Christ" but only with the "Prussian State Church," as by law established and regulated. This church has an incontestable right to expel any whose teaching is dangerous to its own existence. And we, too, shall admit that every church has such right. What, then, are the principles which the Prussian Evangelical Church cannot and must not forego?

(1) Its God is not simply the "Order of Nature," nor merely the "Spirit in Evolution" (*Geist der Entwicklung*). The Christian conception goes far beyond that.

(2) Its gospel must found itself on the person of Jesus Christ, and make clear that he holds an unique inviolable position in the Christian community.

Statements that Jesus has never lived, or that whether he has or no is matter of indifference, are not tolerable in the Prussian Church, and it is suggested Jatho has made them.

The two principles enunciated are more important to Harnack than the principle of freedom, and on both Jatho stands condemned.

The remarkable circumstance, however, is that so far from endangering the church, Jatho, without these principles, is winning men for the church. So Harnack quietly and without a sense of being rather in a mess concludes, "Your theology is unbearable, but we must bear you—we *will* bear you." It reminds us of the muddle of Calvinism, and his own better nature in the old Fifeshire minister who prayed, "And O Lord, gin it be Thy will, hae mercy on the puir Deil." In both cases the inconsistency does mind and soul credit.

Jatho, however, in a letter of July 30, corrects Harnack. Alas! even the historian of Dogma goes wrong about the dogmas of a fellow Christian of his own day. It's sobering and encouraging! Jatho calls his attention to the fact that so far from denying that Jesus ever lived, he entered into a public discussion with Professor Drews on the subject, and further, all through his thirty-seven years' work he has built upon the historicity of Jesus almost as a postulate of rational history. Neither does "matter of indifference" correctly represent his view of the worth of the historical Jesus, as Harnack should know. But that the *role* of Jesus should be taken as sacred from touch or change is a position somewhat strange for the author or the reader of the "History of Dogma" to take. And here Jatho takes up the *tu quoque* argument, and appeals to Harnack to stand for the same method of free inquiry in the church as he practises in the science of history. The mighty and eternal thing in religion is not the precise theological formulation of one's experience, but the experience which precedes and may transcend all formulation, the secret, elusive, manifold experience of God by the soul.

If a man conceiving God as "Nature's Law" or the "Spirit of Evolution" find

in Him "eternal power, redemption, sanctification, blessedness," who dare say that that is no God or that such a man should be driven from the pulpit of the Church? "What are all your formulæ to the reality of this world-embracing, world-penetrating, life-fullness of Deity?" (*der allumfassenden und alles durchdringenden Lebensfülle der Gottheit*).^{*} "All sincere speech about God springs from God within, and it is not knowledge of God but this fact of God within that puts men in the way of the direct and only solution of the eternal problem of the world and life." "The evangelical ministry must be set free from dogmas about God and grow ever deeper into the life of God in the soul."

To all this Harnack can only reply that the freedom of science is one thing, and the freedom of the State Church another; that the first duty of the latter is to preserve "the characteristic and the power" of the Christian religion. That characteristic is not in a view of God which comes near identifying Him with Nature, nor in a view of Jesus which classes him as a "seeker of God" (*Gottsucher*) with other men. The church must adhere to the primitive testimony which makes Jesus neither God nor yet common man, but which can only express itself in the words "Jesus, the Messiah," "Jesus our Lord." That testimony is not merely the law of the matter, it is of its essence. But Harnack does not utter a word to explain, or to show that he sees it needs explanation, why, if Jatho has not the power, the *Kraft*, of Christianity, he can get its result, and in so marked a degree. In his logic, can the effect be got without the cause? We think that he will only reach rest and equilibrium by stretching his views of Christianity and the church till they can take in the experience of Jatho.

The point at which we venture to diverge from Harnack is not in his view that the church must put self-preservation before freedom, but in his virtual denial that the path of freedom can be the path of preservation. We believe that in religion and the church, as much as in science, freedom is the condition of vitality, reality, and progress. We hold to that in spite of Professor Rade's approval of Harnack's contention, though in other respects we are glad to find it is so limited an approval as to amount, taken on the whole, to disapproval.

He, too, would draw too sharp and violent a distinction between the class and the pulpit, the student or professor and the minister, nor can he endure Jatho's "all-confounding" monism of "Life," one all-devouring Life. But still, deprecating a spirit of hyper-definition, he is compelled to acknowledge that Jatho has a real authentic experience of God, of a God, too, *personally* experienced and lived. Of how many other ministers in the church, he asks, can that be said? Let them, therefore, stand still and listen and see what God the Lord will say through this man!

Because of this live possibility that God may be about to speak in German, through a German, something yet unheard in the church, Rade will forgive Jatho his

^{*} No English can reproduce these echoes from Goethe.—ED.

mystic God, whose name is the "I Am," the Unnamable; he will forgive him his view of Jesus as a God-seeker, though along with Harnack, and also Wernle, he maintains that Jesus is not so much God-seeker as God-bringer, and that all historical religions are founded upon some such personality through whom has come the first burst of revelation, whose rays the future only gathers up, focusses and transmits; a personality who therefore remains for that religion unique and irreplaceable.

Moreover, Jatho's religion, declares Rade, is that of many in the church with whom the church cannot and dare not dispense. To expel the extreme and radical schools is to impoverish and weaken the total consciousness and experience of the whole community. There cannot be and there must not be any question of Dissent. The State Church, in its own interest, must embrace all elements and interests compatible with its fundamental unities and aims. And in this, as a general view of church policy, we heartily concur. The church's full evangel must be the synthesis of every scattered ray of divine truth and experience that falls upon the spectral life of man; it must develop as every living organism does, through differentiation to the unity of differences; to hug any other kind of unity is to hug the void, and court evanescence.

Truth above freedom by all means, but always freedom for the truth. That is the condition of the church's growth.

R. NICOL CROSS.

DOES ETERNAL MEAN EVERLASTING?

ONE of the earliest lessons ever taught me was that "Hell is a dark and bottomless pit, full of fire and brimstone." The authority for the statement was a catechism "for children of tender years." There was a more advanced catechism "for children from seven years old to ten or twelve," in which doctrines were stated with less of elementary directness. But the picturesque and simple affirmation I have quoted was taught to me by my Sunday School teacher before I had reached the age of seven. I believed it to be literally true. I even tried to understand it. The fire and brimstone presented to my mind no difficulty whatever. I experimented with fire and brimstone on the domestic hearth, and, though the experiment did not throw any notable light upon eschatological doctrine, it at least did not shake the lurid portion of my belief. Nor did the pit appear inconceivable, except that I was required to conceive it as bottomless. That did perplex me. I could get no appreciable elucidation of this from my teacher. On the contrary, I was brought face to face by him with the further statement in the catechism that "the torments of hell will last for ever and ever." Here was infinite duration added to infinite space for my infant mind to apprehend. To aid my apprehension, I remember my teacher gave me a simple illustration. I

was to imagine a huge mountain, from which a bird took away a single grain of sand once in ten thousand years, and found itself only at the beginning of eternity when its task was done and the mountain was removed. Soon afterwards I had scarlet fever, with lurid visions of birds overpowered by endless tasks and falling into pits of limitless brimstone; with myself for company.

Of course I found out later that the brimstone had no other authority than an impossibly literal interpretation of some Eastern imagery in the Apocalypse, and that the pit with the infinite extension appeared to have the same origin. The catechism had had the misfortune to preserve the parable and to ignore its real significance. Instead of inviting little children to think of the inconceivable gravity of sin, it had asked them to conceive an infinite extension of space.

But what about the equally impossible conception of limitless duration? May we dare to think that here again we are struggling with metaphysics when we ought to be learning religion? Is it possible that the Scripture has really no more to say about endless duration than about bottomless extension? Is it absolutely necessary to understand the word *αἰώνιος** in a metaphysical sense? Would it not be more in harmony with the general trend of revelation to conceive that the word has something to teach us about the *quality* of punishments rather than about their duration?

What is an *αἰών*?† The very question suggests the answer. If it were eternity there could be but one *αἰών*, for there is no place for more than one eternity. Yet St. Paul repeatedly uses the word in the plural, and so do other New Testament writers. The word corresponds to the English word "age." It is not a quantitative term like "century." It implies not so much a definite duration as a distinctive quality. It invites a description to accompany it rather than a number; and it appears as the age of chivalry, the age of innocence, the present age, and so on. When we read of an *αἰών*, or age, we do not ask how long it lasts, but of what sort it is.

And what is true of the noun will naturally be true of the adjective which is derived from it. The essential significance of *αἰώνιος* will be not quantitative but qualitative. It will tell us not how long a thing lasts, but what sort of thing it is. A [thing which is *αἰώνιος* will be a thing which has the characteristics of the age to which it belongs. The present punishment of sin, for instance, is of the nature of the age which now is. It is the suffering which sin inflicts upon the body, the family, the community, as at present constituted. So the punishment of sin hereafter will naturally be punishment which is characteristic of the age to come, punishment proper to a disembodied state. It will partake of the nature of the eternal. It may indeed be everlasting, but the word does not tell us so; it only tells us that punishment will be spiritual. Scripture does not impose upon us metaphysical conceptions which baffle and oppress the intellect. We have knowledge of a spiritual state, but

we have, and can have, no conception of an endless duration. It is a misdirection of thought to transfer to the other world ideas of time which are inconceivable by us in this world.

Whence then has arisen the crude though long-enduring attempt to import a metaphysical idea of an incomprehensible character into religious beliefs? If the Bible does not say whether punishment is unending or not; if it tells us only that punishment is of a nature appropriate to the age, now or hereafter, in which it exists; how comes it to pass that the Church has so persistently and ardently taught that punishment is everlasting? Probably the answer is to be looked for in the thaumaturgical tendency of the average mind, the innate delight in wonderment which makes children of us all. We are determined to find in the Bible the supernatural, the inconceivable, whether it is there or not. Hence we mistake metaphor for categorical statement and interpret the apocalyptic by canons applicable only to historic writings.

The present argument detracts nothing whatever from the awful import of eschatological teaching in the Scripture. The Bible by no means teaches that the love of God is mere empty good nature; on the contrary, it indicates His stern and awful holiness. The nature of punishment will be akin to the terrible quality of unrepented sin. It is not for one moment suggested here that there is not behind metaphor a significance as grave as the metaphor is startling. "Fire," "brimstone," "torment," are metaphors which must of necessity indicate spiritual realities as terrible for the soul as these things are for the body. When a man has cherished sin all through an unrepentant life, his death will not put an end to the consequence of his sin. Time will be no more, and therefore measurements of time will cease. The life of the spirit, even here, is not measured by time, nor will it be hereafter. The whole conception of time, limited or unlimited, passes out of view in the life beyond. We let that phase of the matter pass from our outlook in order that we may fix our gaze upon the essential realities that remain. The Scripture, let it be repeated, is not concerned with metaphysical conceptions but with spiritual realities.

HENRY T. HOOPER.

PUBLIC POLICY IN RELATION TO JUVENILE CRIME.

ALTHOUGH recent years have seen many changes in the laws affecting the welfare of young people, and more especially in the enactments having reference to juvenile criminality, there would appear to be some risk that further reform may be retarded by the want of direction in the general policy in relation to these matters.

The space at my disposal will not allow me to do more than to indicate two or three ways in which considerable reform might be effected by the force of a united public opinion.

In the public mind there is undoubtedly an impression that the adoption of what is known as the Borstal System for dealing with juvenile and adolescent crime is meeting the real needs of young delinquents, but such is far from being the case, for at present only youths who are mentally and physically sound are considered eligible for Borstal treatment, and the large number of young people who offend against the laws but cannot be regarded as mentally fit, and are certainly of poor physique, therefore finding it all the harder to obtain employment in the ordinary ranks of labour, are in no way better off than they were before the Borstal System was instituted.

The need of young offenders of this kind of receiving treatment on the same lines as their fellows who are eligible is so great, that public policy should undoubtedly be directed to enforcing upon the central authorities reform in this direction.

Further, large numbers of youths and girls who would be infinitely the gainers by a period of detention in Borstal institutions do not commit offences serious enough to bring them under the working of the system, for at present only Courts of Quarter Session and Assize can commit to Borstal. In other words, the large number of idle young loafers and ne'er-do-wells and petty thieves are committed time after time to absolutely harmful sentences of short imprisonment, a matter which cannot be remedied until public opinion forces upon the authorities the need for Courts of Summary Jurisdiction, either to commit to Borstal institutions direct, or to pass on to Quarter Sessions or Assizes young persons over 16 years of age who, from their environment and method of life, appear likely to become criminals.

Again, excellent as may be the administration of the Probation Act in some localities, it is certain that in very many parts of the country advantage has only been taken of it to a very limited extent, and very frequently most unwisely, with the result that children of both sexes, whose homes are really bad and who are in imminent danger of forming criminal habits, are placed upon an ineffective probation, which often later on results either in their being sent to reformatories when they would much better have been committed to industrial schools at an earlier age, or, worse still, having to be sent to prison when over 16 years of age.

All this is to no small extent due to the fact that the Probation officers are far too frequently appointed from the ranks of police court missionaries already having quite as much work as they can possibly do well, and that very poor remuneration is offered for the work. Probation officers should be the real friends of their protégés, and this, I fear, is rarely possible with existing arrangements.

Public policy might well be turned in the direction of strengthening the Probation Act, and especially towards guarding against the folly of placing on probation young people who would be far better off in Home Office schools.

In addition to these considerations there is an extraordinary need at the present moment for teaching in no uncertain way,

* Eternal.

† Age.

not only in the elementary schools of the country, but by all who in any way come in contact with the young a real knowledge of what patriotism should mean, and that from his earliest years a boy should be brought to understand that the most patriotic thing he can do for his country is to live his life so that his country may be the richer for it, whilst in this way he will express the religion which he holds.

CHARLES E. B. RUSSELL.

(Notes of an address recently given at the Annual Council Meeting of the Boys' Own Brigade.)

CORRESPONDENCE.

THE REAL SOURCE OF POWER IN PREACHING.

SIR,—Dr. J. Lionel Tayler raises the question whether the preacher's interest is primarily human and only secondarily religious? Perhaps an inadmissible distinction is begged here. But I think the preacher's interest is primarily human in that he offers a divine deliverance from human catastrophe. He thinks of humanity. His message is, in his view, the key which opens a door of escape. That is why the note of urgency is essential to all true preaching. The preacher has a burden laid upon him: "Woe is me if I preach not the Gospel." Great preachers are bred in that religious atmosphere where urgency is felt. Their message is apocalyptic. Jesus preached the coming of the Kingdom of Heaven, Paul spoke to a dying world of the second Advent, Francis burned out his message of a great discovery, Wesley sounded the note of immediate salvation for all, Spurgeon was profoundly moved by the essential worth of his gospel to a lost race. All great preachers speak with passion, therefore, the passion of urgency. However modified by temperamental differences, this seems a common quality of all who stir and sway and bring to decision through the medium of preaching.

To give the latest results of theological research and philosophical and ethical speculation may be within the province of a lecturer, but it is not part of a preacher's work. The man who wants results without "applications" really asks for lectures and not sermons. The select few should be supplied with the necessary books. The preacher cannot minister to their intellectual acquisitiveness, for he has a message that demands utterance. Not constructive, but constructed teaching is the basis of great preaching in my opinion.—Yours &c., H. W. KING.

13, Rotherfield-avenue, Hastings,
December 11, 1911.

THERE have been many inquiries as to whether a book of sermons by the Rev. E. P. Barrow is to be published, and it is welcome news that a volume is actually in the press, and will be ready before Christmas.

BOOKS AND REVIEWS.

THE LETTERS OF MARCUS DODS.

The Early Letters of Marcus Dods. 6s. The Later Letters of Marcus Dods. 6s. Edited by his Son. Hodder & Stoughton.

IN published private correspondence the personal equation counts almost for everything, especially when, as in these volumes, there is no connecting biographical narrative. Great men are often disappointing letter-writers, and the late Marcus Dods was not a brilliant exception though now and again he says some scintillating things. Even into his most intimate epistles there enters much of that modest reserve and powerful restraint which made him as a scholar and marred him as a preacher. He never lets himself go in high frolic. There is no wild, uproarious animation, no unscrupulous or reckless extravagance to relieve the classic yet benign sobriety of his judgment. Perhaps the highest note of abandonment throughout these volumes is his really enthusiastic eulogy of Gibbon, written in old age. "Gibbon! have you Gibbon? Do you know the joy of plunging into that vitalising ocean just at any point? Oh! every man, woman, and child ought to have Gibbon, and take any volume, open at any page, in any mood, at any hour, in any place—and then you are happy, away from all care in a wide, new world." And there are at least two quite good things. One is this: "Please ask George Smith if it was one of his students who gave the answer, 'Lupercalia is the name given to the she-wolf that suckled Romeo and Juliet.'" The other is a delightful gleam of humorous resignation as he is approaching his end. He is making no progress, and writes to Professor Mackintosh: "Things, I suppose, must take their own way and their own time. You have heard of the minister who was praying for fine weather when he was interrupted by a furious blast of rain against the window. 'Weel, weel, hae your way o't, rain awa' and spoil a' the puir folk's crops.' I feel rather like him."

Not even a stranger can read these letters, most of them trivial and commonplace, dashed off in haste in the midst of the interruptions of a life of excessive labour and frequent over-strain, without loving the man whose beautiful and finely engraved features beam at us from the frontispiece of the second volume. We can understand as we look into his chastened, kindly face how greatness grew on him as a steady achievement of character. We can understand, too, how he won little fame as a preacher and had to spend six weary disheartening years as a probationer and "candidate" before any church worthy of his acceptance invited him to become a permanent pastor. Yet this young minister, overlooked and despised, who tried church after church in vain, attained the highest honours and distinctions which the denomination could confer upon him. He was a scholar and teacher rather than a preacher. There is a tale told of him (not in these volumes) illustrating his lack of animation and freedom of gesture in the pulpit. A friend impressed upon him the wisdom of emphasising his points occasionally with some swift movement

of the hand. Marcus Dods was the humblest of men, ever ready to learn. On the following Sunday, therefore, he began his sermon with a majestic sweep of the arm. In due time the sermon came to an end, and he observed with a shock of horror that his arm was still as he left it, stiffly outstretched in space like a finger post. But though ready to hear of his own faults, he resolutely refused to force his feelings or do one single cheap thing in order to get a pulpit. He did not believe in "oratory" and would have none of it. "Peter wants me to change my whole style of preaching; but I see plainly enough that if I am to succeed, I must use what would be, in me at least, clap-trap; and I won't. I will never say 'Oh!' unless my normal state of feeling is at that height." And again "I... am adopting a much lighter style, against which my soul revolts. So instead of writing one page a day as of old, I now write six, that is, almost a whole sermon. I need not characterise the quality; but the people like them, the noodles."

Like many other sincere and lovable ministers, he detested visiting. This was not because he lacked humanity, but because he felt that so much of what is called visiting is vanity. He did not believe that in ordinary cases it did the slightest spiritual good. Yet he was anxious to spend himself and be spent for his flock. In the sacred privacy of his diary he writes: "May I have tender and wise and constant love for those among whom I am now to labour May I seek not my own things but the things of Christ." He loathed "candidating," and says some cutting things about it. "Surely it is the wrong way to get a minister. I felt like a horse being trotted out to show his paces." And later, "I think this must and ought to be the last time I shall ever preach as a candidate. It passes in course of time from a humiliating to a mean and childish business."

One of the things, the chief thing, that made him ultimately so distinguished and influential a theologian was his extraordinary minuteness and conscientiousness in work. He never reviewed an important volume without really reading it from cover to cover—a standard which, if followed by reviewers generally, would leave 99 per cent. of publications unnoticed. His heroic thoroughness in detail may be illustrated in a striking remark he makes. He is translating and editing a work of Lange's for T. & T. Clark. "Every now and then there's an intricate chronological or doctrinal question which takes me a day to examine, and then at the end I find out Lange is right, so all my work goes for nothing, for I can scarcely put a note saying he is all right."

In the later letters we have some interesting judgments on men and books. But the most surprising things are his little bits of self-revelation which, in spite of the warning of the Preface, we cannot regard as not being characteristic. The superstructure of his religion is of the frailest nature, and what little there is rather startling. He has but a minimum of the joyous, rapturous emotions which the pious writers call "consolations." Early he had questioned the real value of prayer. And this seems to have been a pretty

constant mood of his. Late in life he recurs to it. "Communion with the highest and consideration of Christ are, of course, efficacious to some extent; but I pray now not because my own experience gives me any encouragement, but only because of Christ's example and command." Indeed, his whole religion appears to have been Christ's example and command. "I cannot get further than the conviction that in Christ we see the best that our nature is capable of, and must make that our own." Again he says, "If any one believes in God I never can see what more he wants. . . . I think I'd be absolutely and jubilantly joyful if I clearly, firmly, and unquestioningly believed in God—I won't say *and in immortality*, because the one carries the other."

Other passages might be quoted of a quite astonishing kind. They lift the veil and show us how the great leaders and personalities of orthodox denominations may have their "heresies" ultimately condoned so long as they remain conservative in temper and timid in action, and cause no panic. Marcus Dods knew that this prudential suppression of truth could not go on for ever. The laity cannot always have their innocent ignorance protected lest enlightenment damage and "unsettle" them. The risks and sacrifices of veracity must be faced. Even the most judicious theologians must at last declare on the housetops what is whispered in the ear. Equivocation, reservation, accommodation, must flee with the dawn like the black bat night of Jesuitry. "I wish," he says, "I could live as a spectator through the next generation to see what they are going to make of things. There will be a grand turn up in matters theological, and the churches won't know themselves fifty years hence. It is to be hoped some little rag of faith may be left when all's done. For my own part I am sometimes entirely under water and see no sky at all."

It is these very candours of Marcus Dods, his frequent confessions of scepticism and failure together with his loyal clinging to the historical Christ, that make us feel that the core of him is richly sound, and that there was more true religion in his little finger than in the whole body of your buoyant optimists. He may say towards the last years of his life: "Really knowledge is a bog—the more you strive, the deeper and more inextricably you sink; a tussock of faith is all one can reach." But this kind of agnosticism is only another name for intellectual humility, and this "tussock of faith" was enough whereby a grand old man grandly lived and died. After all it is no mean hero who can say "I will never say 'Oh!' unless my *normal* feeling is at that height."

J. M. LLOYD THOMAS.

BLAKE AND THE "NIGHT THOUGHTS."

William Blake, Mystic: a Study by Adeline M. Butterworth. Together with Young's Night Thoughts: Nights i. and ii., with Illustrations by William Blake, &c. Liverpool Booksellers and Simpkins, Marshall.

No one would think to-day of republishing "Young's Night Thoughts" in a 15s. edition, had it not been for the fact that in the last years of the 18th century

they were illustrated by William Blake. He actually executed and coloured no less than 537 designs to the "Night Thoughts," on immense folio sheets 21 in. by 16 in. broken into by a block for the text measuring 9 in. by 6½ in., and with a 3 in. or 4 in. margin all round. Forty-three of these strange designs were actually engraved by Blake and published by Edwards in 1797. A whole year was occupied by Blake in the engravings, for which he got one guinea each. It was not, however, his only means of support at this time, as he was then in the hey-day of his modest prosperity as an engraver and drawing-master. He was, in fact, for the only time during his long life in London, a householder, and resided in the semi-suburban district of Lambeth, where his little garden was evidently a source of great delight to the poet and his wife.

More than one tale is told of Blake's attempts at this time to practise his principle of "all things common"; that is to say, the frank sharing of all merely material goods. He lent £40 (nearly all he had in the house) to an acquaintance who never repaid it, and whose wife, ignorant of the source of her husband's unusual liberality, took the occasion to call on Mrs. Blake in ostentatiously gorgeous array. Another time they discovered the need of a careworn artist, who daily passed their window, and succoured him throughout the fatal illness which shortly overtook him.

Whether it was such experiences as the above, or the character of the "Night Thoughts" themselves, or more probably his horror at the excesses of the French Revolution, it is certain that the period of the engravings marks a lasting change in Blake's attitude towards Christianity—and to this the engraving themselves bear full testimony. Hitherto Blake had been a rebel against every form of "orthodoxy," and if he speaks of Jesus it is to show him as the arch-heretic, outraging conventions and pleading the cause of "impulse" against "rules." The more tender side of the Christ-figure now becomes ever more prominent, and at the same time the horror and tragedy of every form of corporeal excess (which Blake *never* denied) now rises above his naïve belief in the holiness of all desire and in the possibility of unfettered liberty for every human impulse.

This work, apart from any intrinsic importance in the designs themselves, is interesting from the fact that Blake's great MS. epic, bequeathed to Linnell, was clearly influenced by the form of Young's poem, being, like it, divided into nine "Nights"; and, indeed, much of Blake's poem is actually written on proof sheets of these engravings, Blake's own manuscript taking the place of the text of Young's poem, and overflowing on to the blank back and sometimes into the design itself. Blake's epic was called "Vala," and later "The Four Zoas," and forms a kind of matrix from which the great engraved books of his later years, and the elaborate myth they contain, arise. In some ways it is the clearest and most successful form of the myth. But if in these years Blake achieved his best in one direction, he was barely at the beginning of his best work in design. The "Young" engravings, like the "Vala" poem transcribed on them, reveal suggestions of almost everything

Blake did later—but, unlike it, they are greatly inferior to his after achievements. They most closely anticipate, both literally and in spirit, his "Blair's Grave" illustrations, published eleven years later, and certainly containing some of Blake's very finest creations.

It is not really surprising, however, that they are a comparative failure. A page, from which nearly half the space is cut out (and that nearly in the middle) by a ruled space for the text, is an almost impossible area to cover effectively with Titanic figures of Death and Time; and the extraordinary thing is how Blake contrives to make his subject go behind the printed section till one forgets how little space he really has available to produce his enormous effects. And, indeed, the designs, with all their weaknesses, would impress the spectator even more than they do if he were not obliged to compare them with similar conceptions so greatly matured and ennobled in the Blair, the Job, the Dante, or the later prophetic books.

One's gratitude to the Liverpool Booksellers, who a few years ago brought out an edition of "Paradise Lost" with admirable reproductions of Blake's beautiful coloured drawings, is in this case marred by the fact that some of the reproductions are not very successfully printed, and in any case are only of Nights 1 and 2; so that Nights 3 and 4, containing some of the most characteristic designs, must still be known only by those who can get access to original copies.

As for the little prefatory essay which gives the volume its title, one might reasonably have hoped that it would have given some help to the understanding of the less obvious of the designs. The one, for instance, described as "Time endeavouring to avert the arrow of Death from two friends" almost certainly contains a very subtle Blakean conception, of which we get no hint from the book. One of the friends, represented with a lyre, symbolises, it can hardly be doubted, the author of the poem, standing beyond the scythe of Time, but in virtue of his work eternally secured by Time from death (Young died in 1765), and it is from this immortal security that he holds out a hand to rescue the earthly Reader, symbolised by the other friend.

The author compares Blake and Giotto, showing how the power of seizing a "psychological" moment, so characteristic of both, is used by Giotto to illustrate a natural event like the meeting of Joachim and Anna, but by Blake to express a symbolical one like the reunion of the body and soul. Apart from this true but not very original observation, the author shows no evidence of any very serious study of Blake's work, either literary or artistic, and the 14 pages (elegantly printed on one side only) which are the sole justification for the title of "Study" with which the volume is issued—tell one little more than that the author has found her acquaintance with Blake's work the source of great delight. This is pleasant enough to read, but if everyone of whom it is true is to publish a book on the subject, Blake literature threatens to become rather extensive. That so inadequate a volume should issue from Liverpool, the home of so much of the finest Blake work, is particularly disappointing.

JOSEPH H. WICKSTEED.

RECENT BOOKS ON PUBLIC QUESTIONS.

My Neighbour's Landmark. By F. Verinder. Preface by Dean of Durham. Melrose. 2s. net.
Social Advance: Its Method, Meaning, and Goal. By Rev. David Watson. Hodder & Stoughton. 5s.

Boy Labour and Apprenticeship. By Reginald Bray. Constable. 5s. net.

Second Chambers in Practice. By Members of the Rainbow Circle. King. 3s. 6d. net.

Too much attention has been paid by many students of the Bible to the Old Testament prophets and too little to the Law, which abounds in all manner of enactments not only historically interesting, but in not a few instances worthy of consideration for present use. Mr. Verinder's little volume, to which the Dean of Durham has written an appreciative preface, recalls us to the sanity and robust sense of justice which pervades the Law. As a fervent disciple of Henry George he is naturally most interested in the question of land tenure, and points out that the settlers in the land of Canaan knew nothing of wage slavery and undeserved poverty. By his own labour, under the Law which secured to him the equal right to the use of the earth, the Hebrew could produce all that he needed without being beholden to or controlled by any one else. He did not own land. "It was not his own to do as he liked with; the land shall not be sold out and out; it was only his to use, subject to the equal rights of every other Hebrew. He only enjoyed an interest in land, and, if he sold anything, he could only sell that interest." By this policy the growth of a wealthy landlord class and of a landless pauper class were alike impossible, and so far the early Hebrews were infinitely wiser and more just than later Europeans. We could wish that all who defend anti-social vested interests in the name of religion would carefully peruse Mr. Verinder's earnest and reasonable little book.

"Social Advance" was in part delivered in the form of sociological lectures before the University of Edinburgh. Other chapters have been added to complete the scheme, which urges that the Kingdom of God is to be advanced by four means—spiritual dynamic, moral culture, economic change, and wise legislation. It is a well-informed, sane, and eminently well-balanced presentation of the duty which, in Mr. Watson's opinion, lies before the churches to-day. Much that is written, indeed most of what has been written, from the religious side suffers from a want of acquaintance with what has been said and done by competent and disinterested writers and workers in the field of sociology. The result, therefore, is to produce something which is grotesquely irrelevant. But Mr. Watson has not only got a good grasp of the recent literature of sociology, and a wide acquaintance with the results of social experiment, he is a sane and level-headed critic, who is able to contribute his own share to the common stock of information. He is neither reactionary nor revolutionary, but sees the social problem steadily and sees it whole. We have been much cheered and interested by this book, for which we wish a large circulation.

Those who have read Mr. Bray's former volume, "The Town Child," will have

looked forward with interest to the publication of "Boy Labour and Apprenticeship." Mr. Bray's own practical work, supplemented by exhaustive reading, has made him thoroughly versed in all that is being said and done with regard to the complicated problem of juvenile labour. He thinks, and there is an overwhelming body of opinion on his side, that the greatest defect of our English system of education is its failure to meet the need for discipline or restraint which is so essential during the period of adolescence. He gives not merely a critical review of what is being done to-day, but out of full knowledge and experience suggests what may be done with regard to the problem of boy labour. Like both Majority and Minority Reports of the Poor Law Commission, he is in favour of raising the school age, and of introducing a blended system of work and school for the critical years between 15 and 18. The book is a mine of valuable information and suggestion, and we can give it no higher praise than to say that it is worthy to rank with "The Town Child."

"Second Chambers in Practice" has an interesting history, being, in fact, a series of papers read at the Rainbow Circle, which last winter devoted its attention to the modern legislative systems, with special reference to second Chambers. The Circle, founded in 1893 by the late Wm. Clarke and Mr. J. A. Murray Macdonald, has numbered among its members Mr. J. A. Hobson, Rev. A. L. Lilley, Mr. Ramsay Macdonald, Dr. W. D. Morrison, Sir Sydney Olivier, Mr. Pember Reeves, Mr. C. P. Trevelyan. The present volume will be of interest not merely from the timeliness of the subject, but from the names of the contributors, Mr. G. P. Gooch, Mr. J. H. Harley, Mr. Murray Macdonald, Mr. Ramsay Macdonald, Mr. J. M. Robertson, Mr. G. H. Perris, Mr. F. J. Matheson, and Mr. H. de R. Walker. The papers are of a high order of ability, and are packed with reliable information and valuable suggestions.

THE COUNTRY HEART, AND OTHER STORIES.

By Maude Egerton King. London: A. C. Fifield. 6s.

MORE, much more, than mere praise is due to the writer of these delightful stories. She is one of those whose feet are set on the road that winds between green hedgerows to the Kingdom of Heaven, and the claim she makes on the sympathy of her readers is greater than that of art. Yet Mrs. King's literary skill is considerable, and she handles with a sure touch the often homely, and always interesting characters whose joys and sorrows mean so much to her. She has found her way to a serene optimism not by averting her eyes from the shame and misery of humanity, but by searching deep in human souls, however forlorn or degraded, for the light which lighteth every man that cometh into the world. How helpful this optimism may be, how totally different from the easy cheerfulness of people who have always had a good time, and never risked their self-complacency by looking intently

at the seamy side, let those discover who know how to enjoy themselves in the society of shepherds, and cowmen, and cooks, and charwomen, and hapless widows with faithful hearts and reprobate relations. Very wise and full of a tender humour is Mrs. King, and in such stories as "Excommunicated," "The Symbol," "Sarah's Way," and "The Breadwinner," she unveils some of those deep and searching truths which often set pitfalls for the learned, while they elude the cynic altogether. "The Junction" gives the keynote to her philosophy, for the writer of these intensely human stories has a philosophy which seems to have been born of a great love of rural life, and the simple annals of country folk who are in the grip of a slowly dying feudal system. Then there is the story of Miss Caroline Eden, a twentieth-century Miss Matty, with the appearance of a modest gentlewoman of the mid-Victorian era, and ideas (or a lack of ideas) and sentiments to match. How this dear little creature, with her prim habits and innocent notions, comes under the spell of a Nonconformist minister of the new, Socialistic type, capable of quoting "Ibsen and Tolstoy in the pulpit or the Sermon on the Mount at dinner" with equal directness; how her eyes are gradually opened to the evils existing in a world from which she had always been carefully screened; how the knowledge of it all drives her first to strenuous deeds of loving kindness, and finally to babbling madness, is told with a sympathy and understanding that is remarkably rare, the whole story being brightened by a delightful sense of humour. May we add in conclusion that "Love's Birthday" should be read by all true animal lovers who are wont to recall the Christmas "show" at Smithfield Market with a shudder. It presents in a winning and imaginative way certain humane ideas which should no longer be the sole possession of "faddists" and "cranks."

THE recently published "Letters to William Allingham" are to be followed by a volume of Allingham's poems, entitled "By the Way: A Collection of Poems, Fragments, and Notes," which Messrs. Longmans & Co., announce for early publication.

A NEW edition of the collected works of Dante Gabriel Rossetti is being prepared by Messrs. Ellis. It will contain some hitherto unpublished matter, and has been revised and arranged under the care of Mr. W. M. Rossetti.

PUBLICATIONS RECEIVED.

MESSRS. A. & C. BLACK:—Life's Basis and Life's Ordeal: Rudolf Eucken. 7s. 6d. net.

THE CAMBRIDGE UNIVERSITY PRESS:—Galatians: Ed. A. Lukyn Williams, B.D. 1s. 6d. net.

MESSRS. CONSTABLE & Co., LTD.:—Sunday Evenings in the College Chapel: Francis G. Peabody. 5s. net. Emerson's Journals, Vol. V., 1838-1841; Vol. VI., 1841-1844: Edward Waldo Emerson and Waldo Emerson Forbes. 6s. net.

MESSRS. MARLBOROUGH & Co.:—Magyar Poems: Trans. Nova de Vallyi and Dorothy M. Stuart. 2s. net.

MESSRS. WM. RIDER & SON, LTD.:—Letters to Louise: Jean Delaire. 2s. 6d. net. Religion and Modern Psychology: J. A. Hill. 3s. 6d. net.

MESSRS. SPRIGG'S PUBLISHING AGENCY:—Under the Russian and British Flags: Jaakoff Prelooker. 1s. net.

MISCELLANEOUS.

Young Days, Vol. 36, December, 1911.

FOR THE CHILDREN.

THE RIDER ON THE RED HORSE.

As I lay in bed the other night a star came and peeped in at my window. Perhaps it was the star which made me dream. I thought I was on the star and could watch things in this world. And I saw all the people on earth were worshipping one who rode on a Red Horse. A very fearsome sight he was, certainly. He was clothed from head to foot in shining armour; his helmet had great black plumes; in his hand was a naked sharp-edged sword, and by his side was a battle-axe. His horse, too, had armour on his head, and was covered with a cloak of crimson velvet. Oh! he was a very fine sight indeed, and filled men's hearts with fear as he rode among them sounding his trumpet. I could tell what his trumpet said.

"To arms! ye people. To arms! Fighting is the only manly life. Fight against one another—this is the only way."

And though people were frightened, yet they followed him and obeyed him. They left off cultivating their land, and drilled and marched. They used their iron to make swords and guns, and their strength, which was needed to build and dig, was spent fighting each other. The strangest thing was that they really did not know any reason why they should fight, only the rider on the Red Horse told them to do so.

While I watched and wondered, a man came along bearing a lamp, for wherever the Horseman rode, the land was dark. The lamp had a name under it, and the name was "Reason." By its light men saw what happened when they fought. They saw that the swords and guns which had taken so much time and trouble to make were often spoiled after one battle. They looked to see what they had gained, and all they found was ruined towns, broken bridges, trampled cornfields, and homes and gardens destroyed. The lamp showed them that the money spent on the war would have been enough to have given food and home to all the poor men and women too old to work. And the people looked at each other and began to wonder if the Rider on the Red Horse was such a good leader as they had thought.

Next, I saw a woman coming, who carried in her hand a torch named "Pity," and the light of her torch showed other things. It showed the battle-field when the fight was over. There were husbands and sons, fathers and brothers lying dead with dreadful wounds, sometimes shot to

pieces; there were others not yet dead, who screamed in agony; they saw the hospitals, and men and boys lying in bed for many weary months; they saw many crippled or blind for the rest of their lives; they saw mothers and children weeping because the father never came back again; they saw children starving because there was no one to work for their daily bread. And the people looked at one another again, and said "What shall we do? Must we always obey this dread Horseman?"

Then a Man came along, bearing no lamp, yet where He came light shone. On his head was a crown of thorns, and His hands and feet looked as if they had been pierced. And His light showed men *each other*.

"Why!" cried men to those over the sea, "you are so like us—you must be our brothers! And you have children like ours, and homes, too, which you love!"

And the others answered them. "And you! You look friendly, not at all as the grim Horseman told us!"

And over the seas, and round the world men clasped hands.

Then a crash made me turn to look at the Horseman. I noticed that, when the lamp shone, his trumpet did not sound quite so loudly, and when the woman threw the light of her torch over him, he shook. But now, his armour had fallen from him, and the scarlet cloak from his horse, and lo! it was nothing but a lifeless skeleton on a skeleton horse, which, while we watched, crumbled into dust.

Then the people took their swords and cannon and threw them into the furnaces, and hammered them into ploughs and reaping-hooks, and bells.

And all knelt, hand in hand, before the thorn-crowned Man—but His crown had become gold, and every thorn a glittering ray of light. And the bells rang, and the people shouted "Hallelujah! The kingdoms of this world are become the Kingdoms of our God and of His Christ, King of kings, Prince of Peace. Hallelujah!"

And the best of it was, dear children, that when I woke, I found my dream was *coming true*.

E. DAVY.

MEMORIAL NOTICES.

THE REV. EDWARD ALLEN.

WE regret to announce the death of the Rev. Edward Allen, which took place on Friday, December 8, at 16, Richmond-road, Altrincham, where he had resided for the past six years. Mr. Allen was born at Bardsley Fold, Failsworth, near Manchester, in July, 1831, and so had recently completed his 80th year. His family, who were connected with the old Dob-lane Chapel, took a serious view of life and religion, and Mr. Allen used to tell how his mother, a few years before he was born, had carried a flag and walked in the Peterloo procession, and had been obliged to take refuge in a cellar from the oncoming soldiery. As a young man, Mr. Allen was engaged in a warehouse, and devoted some of his leisure time to teach-

ing in the night classes of the Dob-lane school. His thoughts having turned to the ministry, he entered the Unitarian Home Missionary College in February, 1861, and went through the three years' course. His first settlement was at Padiham, where he remained for three years and a half. After an interval of a few months he became minister at Lydgate, in Yorkshire, and it was there that the writer of this notice first made his acquaintance. He retains to this day a grateful recollection of the kindly hospitality dispensed by Mr. and Mrs. Allen. Mr. Allen did good and faithful work at Lydgate, not only for the chapel and Sunday-school but for the neighbourhood, being a member of its first School Board, to which he acted as honorary clerk. In 1878 he moved to Walmsley Chapel, near Bolton, and there remained for nearly 26 years, retiring finally from the ministry at the end of 1903. Everything he did was marked by simplicity and earnestness, and he won increasing regard from those to whom he ministered. He was for some years a member of the Turton Local Board, and in 1903 was the originator of the Lads' Club at Egerton, the village in which Walmsley Chapel stands. At the end of 1905, when he had retired from the ministry, Mr. Allen settled in Altrincham, where he took much interest in the chapel and Sunday-school until he had a paralytic seizure two years later.

The esteem in which he was held was shown by the large attendance at the funeral service, which was held at Walmsley Chapel on Tuesday afternoon, when many members of the congregation and workers in the school and representatives of the Lads' Club were present. The opening portion of the service was conducted by the Rev. E. E. Jenkins, and an address was delivered by the Rev. Dendy Agate, who also spoke the words of committal at the graveside.

MR. JOHN F. SPEDDING.

WE regret to announce the death of Mr. John F. Spedding, which took place at Stockport on Wednesday, December 6, at the age of 75 years. He was well known and greatly loved in Stockport, where he held the post of registrar. He had been associated ever since 1842, when the family came to Stockport, with the Unitarian Church, and with the Sunday school, of which he was first scholar, then teacher, organist, librarian, and superintendent.

His devotion to the school is indicated by the fact that during thirteen years he was neither late nor absent—a record which has been equalled by very few indeed. He was also an active worker in the interests of the Church, of which he was secretary for twelve years. During the seventies and eighties he was secretary of the Stockport Liberal Association for fifteen years. He was appointed registrar for No. 1 District on July 27, 1891, and held the position up to the time of his death. Mr. Spedding took considerable interest in the Mechanics' Institution, Stockport, which closed its doors on September 26 last. He was one of the prime movers in the scheme for

removing the Institution from Fowden's House, Lower Hillgate (on the site of the present Reform Club), which scheme resulted in the opening of the present building on September 22, 1862. He was also a member of the Masonic craft, and for several years up to his death was the treasurer of his Lodge. He was also a member of the Stockport Cricket Club. On June 12, 1887, he celebrated his fiftieth birthday, his wedding day, and his silver wedding.

The funeral took place on Saturday, December 9, amid many manifestations of sympathy and respect. Prior to the interment a service was held in the Unitarian Church, St. Petersgate, which was attended by a large congregation. The service was conducted by the Rev. H. E. Perry, pastor of the church, assisted by the Rev. B. C. Constable, the former pastor.

Mr. Spedding, who was a widower, left four sons, of whom the Rev. T. P. Spedding is the eldest.

MEETINGS AND SOCIETIES

THE NEEDS OF MANCHESTER COLLEGE.

MEETING AT LINDSEY HALL.

A MEETING was held in Lindsey Hall at 8.30 on Friday, December 8, for the purpose of bringing the work and needs of Manchester College before the members of the London churches. Sir J. T. Brunner, President of the College, presided, and the speakers were Dr. Carpenter, the Rev. L. P. Jacks, the Rev. H. E. Dowson, Mr. J. Harrison, and Mr. Montgomery.

Sir John Brunner explained that their object in holding the meeting was to obtain money for the help of Manchester College, of which he had lately become the President. They had an important deputation from the College, and it would be a pleasure to hear them speak on the work it was doing. He had been sitting that afternoon as one of the Hibbert Trustees, and they had considered a report calling upon them to continue their annual grant for a teacher. For many years they had had Professor Henry Jones, who had endeared himself to one generation after another of students, and there was no measuring in money the value of a man like that.

Dr. Carpenter, Principal of Manchester College, after stating the reasons for the existence of the College, said that some of those present would remember its position 22 years ago in University Hall, Gordon-square, and would contrast the somewhat cramped and crowded rooms, and the little classes that used to assemble there, with the spacious and dignified building which had been placed at the disposal of the College in Oxford. The removal had been accomplished with fears as well as hopes, for it was realised that there were many dangers, and that they were beginning a work of which

they had had no previous experience; but all apprehensions had been dispelled by the reception given to them and their illustrious Principal, Dr. Martineau. They were involved in many expenses, and unfortunately the number of their students was now lamentably small, and one of the objects of that meeting was to enlist the sympathy and awaken the interest of young men or women who were desirous of entering the ministry. Taking a broad and general view of the period of 22 years, however, and comparing it with the corresponding preceding period, it was found that the number of regular students was about half as large again as it had been before the removal. The actual range of the College in regard to its students was gradually increasing, and they had men from Hungary, India, the United States, and Japan, whose presence contributed largely to the general value and variety of its life, and who went back to those lands carrying with them the teaching they had received which they would impart to men and women of their own nationality. Then they had every year a great summer school of University Extension students, when delegates from various parts of the world assembled at Oxford, and Mr. Wicksteed had told him how highly the facilities afforded by this summer school were valued. Their public lectures were well attended, Professor Jones and Mr. Graham Wallas gathering from 100 to 140 to hear them week by week, while a similar number attended the chapel on Sunday mornings. Taking a wide view, some 300 people were weekly in attendance at Manchester College, sharing in its work and its services. Over and over again they had received the testimony of students who had gone down as to its influence upon their lives for good, and the work of the College must not be estimated solely by the number of people who were to be found on its foundation. Dr. Carpenter referred also to the general interest which had been awakened when, a few years ago, Professor William James had lectured for them, and when they could not take in all those who wished to hear him. When M. Sabatier, and, at a later period, Mr. and Mrs. Sidney Webb visited them, the same thing happened. It was recognised at Oxford that the College had brought the best teachers in different countries there, and had offered their lectures to the University. Dr. Carpenter gave other details of the work of the College which were listened to with much interest, and concluded by referring to the absence of theological restrictions which made the work of the teachers and students so valuable. It had given publicity to the view that all fruitful teaching in religion and philosophy must be based on liberty.

The Rev. L. P. Jacks said that he intended to speak to them on the standing reproach of Manchester College, which he hoped to show in the sequel was passing away—namely, the small number of regular students who were to be found within its walls. He quite agreed with what their Principal had said about the work among outside audiences, and the thought of that often gave him a thrill of pride; but the larger these audiences were the more he asked himself

why so few could be found to join the College as regular students. The answer to that question could be given, he thought, by those whom he was addressing if they asked themselves why *they* had not gone into the ministry, for their reasons would be the reasons advanced by others who had not done so. But Manchester College was not alone in suffering from small numbers; broadly speaking, all the theological colleges throughout the land were complaining of the same malady, and the reason for this lay very deep. For many years past the intellectual atmosphere in this country had not been conducive to that frame of mind which inclines a young man to devote himself to the ministry. There had been a want of confidence among young men as to the validity of their religious instincts. The instincts were there, and always would be, but something had happened to make people mistrustful of them. This wave of misgiving arose more than half a century ago, and came to its height in the early eighties. It was still in progress, but for the last 25 years, as it seemed to him, it had been moving with rapidly diminishing force, and he thought they were not very far from the time when it would have spent itself altogether. There were undoubted signs of reaction, and no one whose eyes were open could have failed to observe them. For the last ten years he had himself enjoyed unique opportunities for observing these signs of reaction, and he thought that if they could sit in his editor's chair for a single week and see the shoal of articles that came in from all sorts of people on religious matters, they would feel that they were in the presence of a very remarkable phenomenon. These articles came from lawyers, artists, journalists, novelists, soldiers, playwrights, and many others whom one would hardly expect to take an interest in religion at all, and it was impossible not to feel beneath all the diversities of opinion thus expressed the pulse of new life which was beginning to beat in the heart of the world. This kind of thing was going on every day, and he ventured to think that 25 years ago it could not have happened. Sufficient time had not yet elapsed for them to see the fruits of this reaction, but in a few years those who were now troubled about the small number of Manchester College students would probably witness some astonishing results. In this connection he referred to the appearance of M. Bergson in the field of the higher thought as the most important event, in his estimation, that had happened for the last 300 years. It had come just at the right time. Other men had said the same things before, but they were not big enough to make their influence felt. Now, however, a man had spoken who *was* big enough, and there was no more scorn and inattention. Something new and great was coming, at all events, and only the foolish would try to predict what it would be. But whenever it came, and whatever its form, it would be a matter about which Manchester College would have something to say, and he believed that Manchester College would be one of the first institutions in this country to catch that new message and translate it,

just as it and all the churches connected with it had had something to do with the preparation for its coming. He felt that the time was near at hand when parents would feel that in using any persuasions they could to induce their sons to take up the ministry, they would not be asking them to follow a vocation which would weaken their hold upon the real and vital things of life. They would see that the service of religion was the very one which puts men into the closest communion with the forces that are making the history of the world.

The Rev. H. Enfield Dowson, in a genial and earnest speech, gave many interesting reminiscences of the men who had been connected with Manchester College since its foundation, and whose influence had touched so many lives to nobler issues. Mr. John Harrison followed with an urgent appeal to the churches throughout the country to take more interest in Manchester College, and try to find among the members of their own congregations men who would be willing with a little encouragement to enter the ministry. To many of their churches the work of Manchester College was almost unknown, and yet it was to those churches that the College ought to look for the supply of students which it sorely needed. Mr. Montgomery said that he knew from his own personal experience that Oxford was a very different place after Manchester College came there from what it was before, and he spoke very appreciatively, not as a minister but as a layman, of the help and support it had given to men who had formerly felt somewhat isolated on account of their religious opinions. He believed, too, that Oxford was the very place where they should most wish their ministers to be trained, for there they were at a great seat of learning, in a centre of religious influence, and they had opportunities of meeting men who would ultimately take their part in guiding the life of the country, and whose ways of thought and methods of looking at things and projects it was valuable to know.

The Rev. H. Gow moved a vote of thanks to Sir John Brunner, which was seconded by the Rev. Charles Hargrove, and passed with acclamation.

THE Library of the College now possesses a complete set of nine handsome octavo volumes containing manuscript shorthand reports by the late Rev. Samuel Bache of the lectures delivered at Manchester College, York, some 84 years ago. Six of the volumes were presented four years ago; but two of the three volumes of Belles Lettres were missing. These two had been lent by Mr. Bache fifty years ago, and were found last month and kindly returned to his family. The shorthand is Rich's system improved by Doddridge, and is beautifully written. The lectures are:—"Belles Lettres," by the Rev. John Kenrick, 3 vols.; "Ancient History," by the Rev. John Kenrick, 1 vol.; "Modern History," by the Rev. John Kenrick, 2 vols.; "Mental, Moral, and Political Philosophy," by the Rev. William Turner, jun., 2 vols.; "Evidences of Religion," by the Rev. Charles Wellbeloved, 1 vol. None of the lectures have been published, and these reports are a rich storehouse for the future historian of the College.

WOMEN AND THE PEACE MOVEMENT.

THERE was a good audience at Bechstein Hall, on Tuesday, December 12, when a meeting was held by the Women's Committee in support of the Anglo-American and International Arbitration Treaties. The chair was taken by Lady Courtney, of Penwith, and excellent speeches were delivered by the Hon. Lady Barlow, Lady Byles, Miss Anna Eckstein, Dr. Marion Phillips, Miss Alison Garland, Mrs. Bradlaugh Bonner, and Mrs. Conybeare. Madame Sarah Grand, who had also been announced to speak, was prevented from attending the meeting, and letters of regret for unavoidable absence were received from others, including Lady Weardale. Two resolutions were passed as follows:—(1) That this meeting expresses gratitude for efforts hitherto devoted to the promulgation of International Arbitration, and hopes that the Senate of the United States will ratify the Treaties of Arbitration with Great Britain and France, signed by the representatives of the three countries on August 3 last. It earnestly desires that the Government shall conclude unreserved arbitration treaties with Germany, France, and other countries, and so hasten the time when international disputes will be submitted to the public conscience and the Hague Court. (2) That this meeting, believing that International Arbitration Treaties will be the beginning of a new era in the development of International Justice and human progress, affirms the principle of arbitration and pledges itself to help forward in every way friendly relations between all nations.

Lady Courtney said they were met as women to further the great cause of peace. The feeling that war was inevitable was largely kept alive by the dissemination of so-called facts which they heard in drawing-rooms and on public platforms, but which, if they could be tested as other facts are tested in the Courts of Justice, would often vanish like thin smoke. It had been said of Shelley that he believed in "the redeeming power of complete knowledge," and what they wanted most of all in dealing with the question of war between the nations was this same "redeeming power of complete knowledge." Lady Byles, who moved the first resolution, said that while they were agreed as to their principles and aspirations, what they wanted to talk about was the free application of them. They must brush away the antiquated notions and the personal susceptibilities of diplomacy, and get behind the entanglements of foreign policies if they wanted to show that as women they were jealous of the honour of their country, and anxious to stop the fiendish way of settling international differences by means of war. But they were powerless without public opinion, for the one irresistible thing in the world was an idea wrought into an ideal, and rooted in the hearts of men. For this reason she urged all present to use their personal influence, and not leave everything to the Government. In conclusion, she added that, while the economic appeal was a strong one, the ethical appeal was

the finer, and she believed that humanity with all its weaknesses, would almost always respond most liberally to the higher demands.

Miss Eckstein, whose presence on the platform was especially gratifying in view of the strained relations which have been supposed to exist between England and Germany, referred in a characteristic and earnest speech to the reservations which are still made in international treaties on account of "vital interests," and said that the next step must be to remove the indefiniteness of opinion which existed as to what really constituted "vital interests." When that was done, it would be found that all other questions under dispute would settle themselves. Miss Alison Garland dealt specially with the treaty between England and America, and in an interesting historical summary showed how many customs and ideas which were once thought to be part of that human nature which you cannot possibly change had become obsolete. It had been recognised by such great thinkers as Erasmus, Rousseau, Voltaire, and others that in the future humanity would find a saner method of settling differences than by fighting and bloodshed, and women must inevitably endorse their views, for they knew the value of life. Could they not imagine how the mothers of Europe, if they could view a field of carnage, would say, "Was it for this that we bore, and nurtured, and reared, and taught, and fed and clothed our sons?" Women, therefore, should make it their first duty—their political duty, if her hearers liked that phrase better—to help the cause of peace.

Lady Barlow gave some remarkable figures showing the growth of the distaste for war, especially among the working classes, all over the world, and referred to resolutions in favour of arbitration which had been passed by great numbers of people during the last two or three months in France, Germany, Holland, Servia, Switzerland, and even in Italy, where 50,000 had protested against the war in Tripoli. Would it be asking too much, she said, if they pleaded that in the great embassies at least one clerk should be employed whose business it would be to keep in touch with the peace movement throughout the world? She would not, of course, suggest that such dull work should be done by the exquisite and light-hearted *attachés*! The settlements arranged by diplomats reminded her of a *mariage de convenance*, in which the consent of the contracting parties was not asked, and she believed that the time was coming when the working classes throughout Europe would refuse to sacrifice their lives in a wasteful and ruinous way to settle quarrels not of their seeking. This point of view was emphasised by Dr. Marion Phillips, who regarded the question from the economic standpoint. She alluded to the weary part which women have to play when war is going on, and when they have all the anguish of waiting for news of those who are at the front, while they are struggling to keep up the home and make both ends meet. After the war things were just as bad, for they felt the long drag involved by heavier taxation. Thus women were

the greatest sufferers in consequence of war, and they were sustained by none of the excitement of the actual combat. This was the aspect upon which Mrs. Bradlaugh Bonner also laid great stress in an admirable speech. In moving a vote of thanks to Lady Courtney and the speakers who had addressed the meeting, which was seconded by Mrs. J. A. Hobson, Mrs. Conybeare said how glad they were to have Miss Eckstein with them on this occasion, and how grateful they were to her for the strenuous work she had done on behalf of the peace movement. There was laid upon them all a moral obligation to go on working for the great cause which had been advocated by the speakers that afternoon.

FROM THE COLONIES.

Brisbane, Queensland.

EVEN in connection with liberal religious movements there seems to be that which has been termed the "psychological moment," when anxiety and comparative hopelessness are transformed into rejoicing and a confident prospect of success. Last year, thinking it might be well to once again carry the Unitarian banner into Queensland, I sought the sympathy and assistance of our Association in England, which, as usually, were kindly and generously accorded. Having just returned from a visit to New Zealand, and the summer approaching, the campaign was for the time postponed. Meanwhile, the Rev. Douglas Price, M.A., the rector of All Saints' Church, Brisbane, had been attracting attention by the heretical nature of his pulpit utterances, and was compelled to leave his charge, taking the opportunity to visit England. A committee got together, and invited me to give Sunday services and a number of week-night lectures in their city in the interests of "Progressive Christianity." This I did during the latter half of August, conducting service twice on two Sundays and giving five week-night addresses. The success was so pronounced that a movement was started, during my visit, to obtain a sufficient number of promises of support to justify the committee in asking Mr. Price to return. Within a week or two a "cable" was sent, making him an offer which he ultimately accepted, and now he is on his way to Australia to commence duty in Brisbane on the first Sunday in December.

There can be little doubt that so long as Mr. Price remains there will be a strong and enthusiastic society, and in no small measure will this be due to the timely visit which was made possible through the generosity of the British and Foreign Unitarian Association. We are looking forward to the visit of the Rev. Wm. Wooding, B.A., and anticipate a strengthening of our church ties. There really ought to be an Australasian Unitarian Association, but when we realise that Sydney (fairly central) is 582 miles distant from Melbourne, 725 from Brisbane, over 1,000 from Adelaide, and separated by over 1,200 miles of ocean from the New Zealand cities, we can understand that the feeling of isolation cannot be readily or easily overcome. On the whole, however, our churches seem to be making fair progress.—GEORGE WALTERS.

Sydney, N.S.W., November 1, 1911

APPEAL.

The Rev. J. C. Ballantyne writes to us as follows:—"Will you kindly allow me to appeal, through your columns, on behalf of our Poor's Fund at the Blackfriars Mission

and Stamford-street Chapel? There are many calls on the Fund throughout the year, and sometimes by its means, in cases of unemployment, severe illness, &c., it is possible to give timely and much-valued assistance. I should be glad if donors would address contributions to me at 48, Ruskin-walk, Herne Hill, S.E."

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Chichester.—The Rev. George Lansdown has received and accepted a cordial invitation to the pastorate of the Unitarian and General Baptist Churches in Chichester.

Cullompton: Pound-square Church.—As the result of a sale of work, which was held on December 7, in aid of the Chapel Restoration Fund, about £23 has been realised.

Bolton: Bank-street.—The annual choir sermons were preached by the Rev. J. H. Weatherall on Sunday, December 10. The weather interfered with the morning attendance, but at night, when Handel's "Judas Maccabæus" was included in the service, the congregation numbered between 750 and 800. On Tuesday, Dr. Estlin Carpenter lectured on "The Historical Jesus" in the Co-operative Hall. Many people were turned away, being unable to find standing room, and the number of those present was 650.

Blackpool: North Shore.—A successful bazaar was opened by the Rev. H. Enfield Dowson at the Station Coffee Palace, Blackpool, on Wednesday, December 6, to help to clear the mortgage off the Unitarian Free Church property. Councillor H. Coventry, of Liverpool, late President of the Provincial Assembly, occupied the chair. Mr. J. H. Wood, hon. treasurer, read a lengthy list of subscriptions, making a total of £190, from well-known sympathisers and friends. In proposing a vote of thanks to Mr. Dowson, the Minister, the Rev. J. Horace Short, mentioned the fact that about £100 had been given by their own people. The bazaar was opened on Thursday by Mr. Wm. Ross, J.P., Mr. John Chew presiding. Among those on the platform were the Rev. S. Gambl-Walker (Congregational) and the Rev. Percy Barnett (Baptist). The treasurer announced that they had received further donations during the previous day, and that these, together with £77 8s. 7d., the proceeds of the first day's sale, made a total of £272 14s. 7d. The Rev. S. Gamble-Walker, in seconding a vote of thanks to Mr. Ross and Mr. Chew, said he was proud to think he had Mr. Short as a fellow-worker. They were working to the same end, actuated by the same purpose. A name stood for very little with him (Mr. Walker) in these days. He believed the day had come when they would have to remove their denominational labels. He was glad they would have to face the fact as they had never done in the past that it was not a matter of creed, ritual, or church organisation that counted, but of character and conduct above everything else. He had never yet been able to understand why a man who professed to be working with the same object in view should stand aloof from their friends merely because they spoke of themselves as Unitarians. They had objects before them which could never be accomplished without mutual co-operation.

Brahmo Samaj Meeting.—On the invitation of the President and Committee of the British and Foreign Unitarian Association, an interesting social gathering of members of the Brahmo Samaj at present residing in or near London was held at Essex Hall on Saturday afternoon, December 9. Mr. Charles Hawksley, President of the Association, and the Rev. Charles Hargrove, ex-President, gave a cordial welcome to the guests, both referring to the close ties of friendship which had for many years linked the Unitarians of England and the Theists of India. The object of the gathering was to promote the better acquaintance of Brahmo Samaj students with Unitarians. With this purpose in view, the Committee had invited London ministers and their wives and a few members of the Council to meet the Brahmos. Sir Krishna Gupta and Dr. P. K. Ray responded to the welcome. The greater part of the afternoon was spent in conversation. Mrs. H. B. Lawford looked after the refreshments, and the Rev. F. Hankinson superintended the music. The beautiful dresses of the Indian ladies gave charm and colour to the assembly.

Ilford: Sale of Work.—A successful Sale of Work was held in the Lecture Hall at the back of the Unitarian Church on Saturday, December 9, when a sum of £44 was realised in aid of the church funds. Mrs. Asquith R. Wooding performed the opening ceremony, the Rev. A. H. Biggs being in the chair, and in the course of the evening a dramatic entertainment was given in the hall, some amusing sketches being contributed by Mr. and Mrs. W. R. Marshall. Regret was expressed at the unavoidable absence of the church secretary, Mr. A. H. Laws. A former secretary (Mr. Arthur Beecroft) came up from Westcliff to attend the sale, and was cordially welcomed.

Ipswich: Friar's-street Church.—On Sunday, December 10, the evening service was conducted by the Rev. Principal J. Estlin Carpenter, who gave an address on "The Historical Jesus." In spite of very bad weather a large congregation assembled, and much interest was aroused locally.

Islington: London Sunday School Society.—A demonstration of the Archibald system of teaching for infant classes was given by Miss May Pelton (a lecturer of the Sunday School Union) at Unity Church school-room on Saturday afternoon Dec. 9. In the unavoidable absence of the Rev. Dr. Tudor Jones, the chair was taken by the Rev. R. K. Davis, of Essex Church. There were fully 150 teachers present from Islington, Highgate, Newington Green, Hackney, Kentish Town, Rhyl-street, Mansfield-street, Portland-street, Bell-street, and George's-row. Miss Pelton first of all gave a specimen lesson to the infant class of Unity school, and afterwards followed it by a teachers' preparation class, and finally answered numerous questions put to her by members of the audience, all of whom showed the keenest interest throughout the proceedings.

Manchester: Lower Mosley-street.—Resignation.—The resignation of the Rev. A. Cobden Smith, minister and general superintendent of the Lower Mosley-street schools and congregation, is announced. The Committee in accepting it record their thanks to him for the many services he has rendered to the schools, and for the devotion shown by him in his eleven years' tenure of office, and especially wish to commemorate the fact that it was under his leadership that in 1905 the congregation was formed. Mr. Cobden Smith's appointment began on January 1, 1901, after he had served as assistant minister to the late Rev. R. A. Armstrong, at Hope-street Church, Liverpool, and his present ministry at Lower Mosley-street will terminate in June next.

Nottingham: High-pavement Chapel.—On Tuesday, December 12, a vocal and choral recital, which included Gounod's "Messe Solennelle," sung in Latin, took place in the

chapel. It was probably the first time that the Nicene Creed had been sung "with a triumphant voice" under that roof; but its victorious spirit of affirmation and its glorious music lost nothing from the fact that the literal words were to hearers and singers the words of an obsolete theology. The programme opened with Curchmann's Trio, and, with the further exception of Mr. Walford Davies's "God be in my head" sung kneeling as a benediction, was entirely selected from Gounod's works. The music was rendered with taste and distinction, and great credit is due to the choir-master and choir. Collections were taken in aid of the restoration fund. On Wednesday, December 13, Principal J. Estlin Carpenter conducted a religious service and delivered the first of two lectures on "The Historical Jesus and the Theological Christ" to a number of grateful and keenly appreciative hearers.

Pendleton: Appointment.—The Rev. Henry Chelley, late Congregationalist minister at Uxbridge, has accepted the unanimous and cordial invitation of the congregation of the Pendleton Unitarian Free Church to become their minister. His pastorate will commence on January 1, and an induction service will be held on the afternoon of Saturday, January 6, followed by a welcome soirée in the evening. Mr. Chelley will conduct the services on Sunday, January 7.

Pudsey.—In continuation of the jubilee celebrations, the Unitarian Church held a bazaar on December 6, 7, and 9 in the school-room, which was most tastefully decorated for the occasion. On the first day the bazaar was opened by Mrs. F. J. Kitson, ex-Lady Mayoress of Leeds, Mr. Grosvenor Talbot, President of the Yorkshire Unitarian Union, taking the chair. The treasurer of the Union, Mr. Julius Hess, presided on the second day, when the bazaar was opened by Miss Brown, of Leeds. On Saturday, Mrs. Rushworth, of Pudsey, opened the bazaar on behalf of the ladies of the sewing society, and Mr. Jas. A. Gamel, chairman of the church committee, presided. The effort was most successful, the stalls alone realising £103. It is expected that when all expenses are paid about £130 will remain in the hands of the church treasurer, Mr. A. Binks, who is a grandson of the Rev. J. Lawton Haigh, during whose ministry the church was built.

Southern Advisory Committee.—The Annual Report (1910-11) of the Southern Advisory Committee, of which Dr. W. Blake Odgers is chairman, has just been issued. It is as follows:—The Committee, which consists of five representatives of the London and South-Eastern Counties Provincial Assembly, three of the Midland Christian Union, and two each of the Eastern Union and the Southern Unitarian Association, was formally constituted and held its first meeting on November 22, 1910. Dr. W. Blake Odgers, K.C., was appointed chairman, and the Rev. James Harwood, B.A., secretary for the year. Four meetings have been held, and with a view to limiting travelling expenses, it has been arranged that not all the representatives of each Association will attend every meeting unless there happens to be business which specially concerns them. The forms of application and certificate which had been used by the Advisory Committee of the London and South-Eastern Counties Provincial Assembly were adopted with slight modification, and corresponding forms for lay workers on probation, who wish to take the course of study prepared by the Committee of the National Conference, were also approved. The Rev. Henry Gow and Mr. Edgar Worthington were appointed to represent the Committee on the Ministerial Settlements Board. No less than seventeen names have been before the Committee during the year, of which thirteen were fresh applications, the remaining four having at an earlier stage been before previously

existing Committees. As the result of careful inquiries and considerations, the following received the certificate of Ministerial Recognition:—The Rev. Lawrence Clare, now minister at Hull; the Rev. Thomas Elliot, now minister at Southend; the Rev. G. B. Stallworthy (previously Congregationalist minister), now minister at Tunbridge Wells; the Rev. J. H. M. Nolan, M.A. (formerly Presbyterian minister), now assistant to the Rev. E. I. Fripp, of Leicester, in the North Midland District; the Rev. Walter Moritz Weston (formerly Roman Catholic priest), now minister of Croydon; the Rev. G. W. Thompson (formerly Wesleyan Methodist), now minister of Portsmouth; the Rev. Douglas W. Robson, B.D. (formerly student for the Congregationalist ministry), now minister at Peckham; the Rev. Douglas Price, M.A. (formerly Church of England clergyman), now settled at Brisbane, Australia. Mr. Frank Coleman and Mr. George Ward, lay workers on probation at Wareham and Bury St. Edmunds respectively, have satisfied the Committee as to their personal character and fitness for the prescribed course of study.

NOTES AND JOTTINGS.

THE ART OF ALPHONSE LEGROS.

The work of Alphonse Legros, whose death has recently taken place at an advanced age, was too fine and reserved for the general public (says a writer in the *Manchester Guardian*), but none the less we lose in him an artist of altogether greater mould than Leighton, possibly one greater than any who have figured largely for the last twenty years in English art with the exception of Watts, Millais, and perhaps Burne-Jones. If we run through the works of Alphonse Legros we are struck by his predilection for beggars, vagabonds, woodcutters, and the hard-worked sons and daughters of toil; also by his constant allegories of death, and the sustained severity of style shown not only by his manner but by his choice of subject. The majesty of human suffering and the patience of the humble are what seem to have attracted him most in his observation of humanity. But his art, sombre and profound though it is, is nevertheless not sad so much as grave. The sentimentalist gets little encouragement from him, little to prompt that self-flattering sort of pity for piteous things which rouses in the beholder the sensation of being "good" himself.

THE STORY OF BUDDHA.

A little book has just been published by the Rev. G. B. Stallworthy, entitled "Buddha: The Enlightened" (Book Room, Essex Hall). In it he has retold in verse the legend of Siddhartha, or Gautama, with which readers of "The Light of Asia" will be already familiar, with special reference to the gentle Buddhism of the people of Burmah. "Nothing kills bigotry like sympathetic acquaintance with other faiths and other peoples," says Mr. Stallworthy in his introduction. "If in an Eastern religion, hundreds of years older than our own, we find correspondences, similar legends, similar alleged miracles, similar doctrines, similar ritual, the result must be to drive us back upon

fundamental principles, to a recognition of the glad truth that in no age has mankind been forsaken of the One Spirit, Who has been everywhere and always the teacher of men."

THE NOBEL PRIZES.

The Nobel Prizes were distributed a few days ago by the King of Sweden, Madame Curie being one of the prize-winners. The Peace Prize has been awarded jointly to Mr. T. M. C. Asser, a member of the Dutch Ministry, and to Herr A. H. Fried, editor of the Vienna journal *Friedens-Warte*, who has been engaged in international peace propaganda ever since 1892, when he founded the German Peace Society. Maurice Maeterlinck, to whom the prize for literature has been awarded, was unhappily prevented by illness from attending.

ESPERANTO AS A FACTOR FOR PEACE.

The hon. secretary of the London Esperanto Federation writes to us suggesting, for the benefit of literary societies connected with churches in or near London, that an evening might well be spent during the present winter session in discussing the subject of Esperanto, especially in relation to the peace movement. The ex-Lord Mayor, Sir T. Vezey Strong, in a recent address to the London Esperanto Club, remarking on the fact that misunderstandings were at the root of three parts of the trouble between nations, and said that he considered the invention of Esperanto had solved one of the greatest problems with which humanity had to deal. Provided sufficient notice be given, the hon. secretary (Mr. C. A. Fairman) would be glad to arrange for a lecture or debate on the history and objects of the international auxiliary language, Esperanto, if secretaries of societies within the London area would kindly communicate with him. There would be no charge beyond the repayment of the fares (if any) of the speaker. His address is 2, Deronda-road, Herne Hill, S.E.



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